THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."*— PSALMS.

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## THE MORMON QUESTION.

### VIEWS OF AN EXPERIENCED LEGISLATOR AND A CLOSE OBSERVER.

What shall be done with the Mormon question? Doubtless Congress will endeavor to answer this question during its rapidly approaching session. That it may not go amiss should be the wish of every good citizen. That its action may not be altogether wise is the fear of many who understand the present condition of affairs in Utah. There is more in Utah than that of which we hear the most—polygamy. The Mormon question has more than one side.

My opportunities for observation in Utah have extended through several years; and while my detestation of polygamy is utter and uncompromising, it has not been difficult for me to detect many other subjects in that Territory worthy of commendation and of the most considerate action on the part of the government. To regard and treat the people of Utah only from the standpoint of hatred for their polygamous practices is a great mistake. If polygamy did not exist in Utah, it would take first rank among the Territories of the United States. This fact alone evidences that there is much besides plurality of wives to be considered when we come to deal with the Mormon question.

A statute of the United States, approved July 1, 1862, denounces polygamy as a crime, and provides for its punishment. The American people execrate it as a crime, and their prejudices are easily excited toward a people who practice it. Here lies the danger which attends its treatment. The statesman's judgment is liable to be warped, and the mere politician seizes upon the prejudice as a means to accomplish ends very different from moral reform or the inforcement of the laws. Congress is too apt to put the coloring of this wide-spread prejudice upon everything relating to Utah. The conflicts of the "Saints" and Gentiles, the complaints of officers sent out by the United States to govern the Territory, the stories of Mormon incitements of Indian depredations, and all things hurtful to a people so distant and isolated, all take the form and get the hue of the prejudice which springs from an unrelenting hatred of the system of plural wives. The belief is very general that a people who do wrong in this regard can not

do right in any other. And so a great many foolish measures have been proposed, and a great many unwise things done, with a view to putting an end to polygamy.

The Mormon question as we find it now in Utah embraces the wonderful results which have been wrought by a patient, toiling, though mistaken people, in a region once a comfortless desert, but which now blossoms as a rose. It is not only polygamy that is involved in the Mormon question, but all of the interests—valuable, varied, and intricate as they are—which that people have secured to themselves through the energy and measured progress of a quarter of a century. From a population of about 400 in 1847, Utah has grown, notwithstanding all of the discouragements surrounding it, until it now numbers quite 100,000 souls. From a barren desert which at that time produced little else than worthless sage brush, have been evolved farms that, in 1873, covered over 260,000 acres, rejoicing in crops of most prolific yield, and properties whose assessed value for that year amounted to $21,548,348. This reclamation from the waste of ages was effected by the construction of over 300 miles of irrigating canals, at a cost of some $2,500,000. The results show what wealth lies locked up in our desert wastes of the West. In 1873, the value of the agricultural products of Utah was $4,520,700; miscellaneous products, $662,219; manufactures, $880,945; and the exports from the Territory amounted to $4,915,812. About 186 miles of railroad have been constructed in the Territory, exclusive of the Union Pacific and Central Pacific Roads, at a cost of something over $3,500,000. Over one of these roads—the Utah Central, running from Ogden to Salt Lake City—there was transported during the year 1873, 288,921,204 pounds of freight. And here is found evidence of the rapid development of the surpassingly rich and inexhaustible mines of the Territory, for among the freight so transported there was of ore over 12,000 tons, valued at $1,228,100; of base bullion, 8,000 tons, valued at $2,909,375; of lead, 5,332,099 pounds, valued at $266,605; of silver, 730,066 ounces, valued at $862,185; of gold, 8,220 ounces, valued at $147,940; or a total for the year of $4,526,205.

The exports of wool for the year 1873 amounted to 450,000 pounds, valued at $103,500; hides, 7,500 pounds, worth $31,875; wheat, 143,332 bushels, worth $143,332; eggs, butter, poultry, etc., a value of $50,000. And so one might go on producing cumulative testimony that there is something in Utah besides polygamy. Many of the interests spoken of are but in the early stages of development. Agriculture can swell the volume of its products far beyond the present results. One hundred miles more of railroad, an extension of the Utah Southern road, will open up to the smelters of the rich ores of the Territory a coal field equal to the needs of those who are engaged in reducing the ores, and who now depend on Pennsylvania for all of the coke used in their works, and which last year amounted to 7,249 tons, at a cost of $246,466. It is the purpose of the Utah Southern Railroad Company to push their road into this new coal field. When this shall have been accomplished, and a cheap coal and coke of the needed quality supplied, the product of the mines will surprise the whole country. The vastness and richness of the resources of the Territory require actual inspection of the results of more perfect development to induce belief of their true character. Possessed of such wealth, we do "hold the treasury of the world."

The one disturbing presence is the Mormon question. What shall be done with it? In our endeavors to solve this problem we must not overlook two facts: First, no Mormon ever emigrated to Utah who did not so on account of his religious belief. Second, no Mormon believes that polygamy is a crime, notwithstanding it is denounced as such by an act of Congress. In other respects the Mormons are not different from other people. They went to Utah because they were not permitted to live in peace in "the States." They protest against being prosecuted as criminals for practicing polygamy, because they do not believe it is a crime. Taken as a whole, they are an industrious,

frugal, satisfied people. They have built their cities, towns, and villages, made their farms and effected their other improvements under great discouragements, but in the belief that they are a "chosen people." They govern their local communities with wisdom, prudence, and success. Their cities, towns and villages are orderly, and nowhere have I seen the Sabbath more rigidly observed. All business is suspended on that day, and all devote themselves to the duties which their Church imposes, and except in the matters of which mention will be hereinafter made, all quiet rests within their organization. But they are sadly wrong on the subject of polygamy and this is the Mormon question. What shall we do with it? Shall we enter upon a course of treatment which will bind the Mormons into a restive body, filled with religious zeal, and moved with the spirit of martyrdom? This may require a resort to force: and this means an interruption of the material prosperity which now attends both Mormon and Gentile throughout the Territory. Ill-judged efforts were made by the Federal officials of the Territory some two years ago to crush out polygamy and to destroy the power of the Church over the people, by indictments against Brigham Young and other high functionaries for bigamy and murder. Great uneasiness and intense excitement were produced among the Mormons. But Brigham Young told them to remain quiet, "as the Lord would deliver him and the Saints from the persecutions of the ungodly." When the Supreme Court of the United States in Engelbrecht's case decided that the mode of selecting juries in the proceedings against the Mormons was contrary to law, Young had but to point to that result as a fulfillment of his prediction, and then move on in his course with a firmer hold on the faith and obedience of his people than ever before he had possessed. The effort to dispose of the Mormon question was an unfortunate one and ended disastrously. Would it be wise to make others of like character?

Can we wait? This process is slow, but in this case it will be sure unless all present indications are at fault. Since the completion of the Union Pacific Railway, the influx of Gentiles with their manners, customs, modes of thought, stir of business, and deeds of speculation, is telling strongly upon the institutions of the Latter-day Saints. The habits of life, of personal expenditure, costly apparel, expensive residences and houses of business, are infectious, and the Mormons have caught the Gentile spirit. Foreign capital, railroads, the richness of the mines, are permeating the whole Territory with population and influences which are steadily pushing aside the polygamous system. Other churches are gaining positions, and working their way towards commanding influence in the near future. * * * *

If the Mormon question is wisely treated the end is near. We have legislated against it. If the legislation can be put in force by ordinary forms, well. If it cannot be then the end will come through the courses above named sooner than by harsh and unusual procedures.—Cor. *Inter-Ocean*, Chicago.

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## CONSCIENTIOUSNESS A CRIME.

For years and years has it been the custom of those who make it a business to revile the Latter-day Saints, to hold up to public scorn the judicial system that has obtained in the Territory.

The world has been taught to believe that no Gentile had any rights in Utah, that a "Mormon" court would enforce, or a "Mormon" jury respect. Judges were charged with procuring verdicts, suitors with subornation of perjury, and jurors with elasticity of conscience. The Church was charged with the responsibility of all these things, and the religion of the people of this Territory made the scapegoat of all manner of evil doings. In the

light of recent events these statements form a fit subject for reflection. In the Second District we are told that seven out of nine "Mormon grand jurors" were excused from sitting on the jury, because of their conscientious scruples on the question of finding indictments where the crime charged was polygamy. In this instance seven men, when examined on their *voir dire*, honestly avowed their belief in, and possibly their practice of, marrying celestially, and stated that they could not conscientiously find a bill of indictment in cases involving this practice in their religion. This is urged against them as a crime. In other lands, among different sects, in all ages, has man's adherence to his religion been regarded as a virtue, and no matter how austere or superstitious or absurd the practice of the devotee, he has always been credited with honesty of purpose, and commended for the sacrifices he was making for his conscience. Here, to-day, conscientiousness is criminal, and the Saint who has the hardihood to act in accordance with the doctrines of his faith, is publicly execrated and anathematized. What now becomes of the scarecrow with which the world has been frightened when it was told that a "Mormon" juror would swear to any state of facts to be permitted to sit on a jury, so that he might be able to screen his brother in the Church from the penalties prescribed by law for living up to his religion? The fearless honesty of the immortal seven in the Second District shines forth so conspicuously, that it should put to the blush of shame the cheek of the hardest-faced slanderer of the people of this Territory. We have always asserted that the Latter-day Saints were slandered by their traducers, and time, which sets all things even, has wrung from out the mouths of their persecutors this stubborn admission. The recent trial had in this city before "Mormon" magistrates between two prominent agitators of the "Mormon" question, and in which the one who daily eats of the bread earned by persistent and inconsistent misrepresentations of the people came off the victor, is another evidence that what we have always said is true. Thus one by one are the falsehoods being dissipated, and we have reason to hope that the day is not far distant when not a single syllable that has been falsely told of "Mormon" outrage and corruption but will be placed in the category of that resplendent fiction which has in all ages disgraced the annals of religious literature.

Although we by no means seek, invite, or desire persecution for conscience' sake, or martyrdom for the cause of religion, yet, if the choice were unavoidably thrust upon us, we should not hesitate to say that it would be better to be the persecuted than the persecutor, the martyred than the martyrer. Nor should we consider it any disgrace to be told that conscientiousness is in itself a crime, because we know better.—*Deseret News.*

## OBEDIENCE.—DISCIPLINE.

In practice it is found that the discipline that reduces men and minds to the condition of automatons is not successful. There are moments in the course of every kind of enterprise when individual skill and power become of critical importance to the working out of the original purpose. The wise general, knows that at certain points in the course of his operations everything will depend on the quick thought and the practiced skill of his subordinate officers; and the latter, in their turn, count on the personal prowess and intelligence of their men. The soldier must be something more than a machine, however perfect his subjugation to discipline, or many a well-planned battle will be lost. The same is true in every department of life and energy, and the mistake that substitutes the discipline which destroys character, for that which fosters it, is always fatal.

Nevertheless, there is a growing tendency to trust discipline of the destructive character with the interests of political and social success and

prosperity. In matters of religion we have long been familiar with, at least, one ecclesiastical system which has undisguisedly denied the right of private judgment to its disciples, and claimed their obedience implicitly, even against their conscience of right, and moral sense of personal responsibility. The world of sense has shaken off its bondage to this idea. Now, however, we are threatened with a reproduction of the same general thought in politics. We have thrown off one allegiance to a spiritual Pope to find ourselves in bondage to a Pope political. The way for the development of this mysterious supremacy has been preparing slowly and surely during a long series of years. Men's minds have been accustomed to do homage to authorities they could not understand; to take projects on faith, and plunge headlong into crude experiments, fortified with no better hope of ultimate success than humble belief in the fulfillment of large promises. But it was not until within the last few months, we might almost say weeks, that it became apparent whither we were drifting. At length, however, the truth has burst upon us. We are delivered over, bound to a power, which has insiduously but successfully enslaved us in its toils. The new system works something in this wise:—A political leader procures a following. They tacitly agree to support him. Straightway he assumes the whip. From that moment woe to the recreant who dares to betray an unbroken spirit. He is stigmatised as a rebel; his motives are impugned; he is accused of playing false to his principles; he is twitted with the imputation of inconsistency; he is cajoled, bullied, or coerced by threats, precisely as though, instead of only allying himself with a party subject to his intelligent approval of its policy, he has sold himself as a slave to a particular despot, to be used henceforth at will as a simple voting machine. This is what men are learning to put up with, and the practice that establishes such a state of unmanly bondage and humiliating tyranny they are pleased to call *discipline*.

The evils that result from this state of things are much greater than may be supposed. Not only is there a temporary loss of power, and self-respect, and honesty; there is the formation of a habit of blind obedience which is inimical to the discharge of personal responsibilities. When the time comes for intelligent men to act as individuals, each upon his own sense of duty, those who are now tamely bending their necks to the yoke, and striving above all things to earn a character for obedience, will find that they have lost the power to stand alone. The consciences they have so often silenced will not again become their trusty monitors. The principles they have laid aside as useless will be found rusted and of no practical value. Like children accustomed only to the "go-cart," they will totter and fall, contemptible in their own eyes, and disgraced in the sight of those who have honored them with their confidence. They little suspect that such a future is in store for them, but want of prescience will not change the event.

It would be much better to look the facts in the face at once. If, because a party has been formed for a special purpose, it must needs continue to exist in spite of all changes in the views of its members, this should be distinctly understood. If political combination involves a distinct and irrevocable pledge of union, it is only fair and proper that the fact should be made known, even at the risk of putting an end to co-operation altogether. Nevertheless, this is the real and only force of the doctrine that a majority, which no longer exists, has a right to force its opinions on a minority, which has grown to a majority, and that the leaders of the whilom majority which has dwindled to a minority are justified in determining at all costs, and as a matter of principle forsooth, to force the supposed *fiat* of their defunct following upon their opponents. Formulated in plain language, the proposition seems almost too absurd to find a place in the contentions of reasonable men. It is, however, a doctrine which is not only cherished, but propounded with all seriousness by a popular political chieftain. Moreover, it is apparently a dogma which is received with tacit approval by a con-

siderable section of his followers. His idea of discipline is embodied in the notion of permanent subjugation; theirs in the notion of unfaltering obedience through good and evil conscience alike. The two notions coincide, but their agreement is a community of error. The time must come when the passion of rule will outrun the hallucination under which the subject crowd render obedience, and then will come the final collapse, in which the habit of irrational subserviency will bring its own punishment. There can be no true and useful discipline without reason in obeying, as well as in demanding obedience.—*Globe*.

## HELP-MEETS.

The ideas of most young girls concerning married life, are generally so vague and visionary, that it is no wonder they are apt to be disappointed when the sober reality of care and responsibility settles down upon them. They are to be pitied rather than blamed, since they have been either illy taught, or not taught at all, the correct position they must assume the day they don the title of wife. It is not uncommon for young girls to plunge direct from school into the sea of matrimony, unsupported by a single sensible notion of the life upon which they enter, and what can be expected to follow but failure and discontent? Marriage to them is a sort of materialized Heaven; it is so sweet to love and be loved; orange flowers, bridal presents, and a fine-looking husband are so prominent in their day-dreams, as to exclude homelier, but full as important, accessories from their fanciful vision.

After the days of the honeymoon pass, the veil gradually uplifts, and they find themselves forced to the performance of duties disagreeable, and oftentimes uncongenial. It is different from what they expected, and, naturally enough, they feel that they have not received the equivalent due them. It is not the fault of the young wife, but owing, in most cases, to lack of sense displayed by those whom experience should teach better. Had these girls been instructed that marriage is a vineyard, in which, properly, both parties should labor, that the woman must do her part as well as the man; that to promote happiness, comfort, and prosperity, she must be emphatically a help-meet, and not only a help-eat, why then they might have taken their choice and have no one to blame but themselves. Left to herself, how does a girl of seventeen understand these matters?

It was originally intended that the wife should be a help-meet to the husband, not an idle, listless woman, fritting away her moments in useless employments that interfere with the proper and conscientious performance of her duties. When a man marries, his whole future often depends on the sort of woman he marries, especially if he is poor, and has his own fortune to carve. If the wife is not prudent, wise, and energetic, he will remain forever a mere powerless machine dragged down by a dead weight. It is the men whose wives have proved themselves help-meets, truly, that are the rich men of to-day; they may attribute their wealth to speculation, keen business talent, or anything their pride may suggest, but examine closely the machinery that backs them, and you will find it well greased with the oil of feminine craft. Men are inclined to be extravagant, and, if helped on and encouraged by spend-thrift wives, will lay up no pennies for the "rainy" days of life.

A woman should be proud to be a help-meet to her husband. These poetical fancies concerning the ivy and the oak are very pretty, and, to a certain extent, appropriate, but, as an American writer finely expresses it, "the ivy should always be ready to stand alone, if the oak shows signs of weariness." Some women seem to have no self-dependence; they throw all the burdens of life on to their husbands' shoulders, and cannot act for themselves in the smallest matters.

It is certainly not a woman's place to earn daily bread for a strong, able-bodied man to eat, but we have noble instances on record, where, in case of failing health or accident, the wife has stood up equal to the emergency, and exhibited her capacities most thoroughly in this respect. The increasing advantages daily accruing to American women for educating and fitting themselves for the pursuit, even, of masculine occupations, render them able on necessity to make themselves helpmeets and blessings to their husbands and families. May such be the choice of all.—*Lady's Journal.*

## SPIRITUOUS AND MALT LIQUORS.

The consumption of malt liquor and spirits in the United Kingdom during the last five years has increased more rapidly than the population. In 1869 the population of England and Wales was 22,164,847, of Scotland 3,304,747, and of Ireland 5,443,919, giving a total of 30,913,513; and the total consumption of spirits that year in England was 18,482,934 gallons, or at the rate of 84 gallons to every hundred of the population; in Scotland, 5,975,689 gallons, or at the rate of 181 gallons to every hundred of the population; and in Ireland 5,335,782 gallons, or at the rate of nearly one gallon per head. Between 1869 and 1873 the consumption of spirits steadily increased in all parts of the United Kingdom, until last year England, with a population of 23,356,414, consumed 24,544,807 gallons, or at the rate of 105 gallons to every hundred of the population; Scotland, with a population of 3,430,923, consumed 7,113,769 gallons, that being at the rate of 214 gallons per hundred people; and Ireland, with a population of 5,337,261, consumed 6,479,082 gallons, or more than 1¼ gallon per head. This gives a total consumption of spirits in 1873 of 39,167,929 gallons, that being at the rate of 122 gallons to each hundred of the population of the United Kingdom. Scotland, therefore, carries off the palm in the matter of drinking, and England is more sober than Ireland.

Somebody has found out a new way of taking pictures, by which they can be taken better in the night than in the day time. A photographer has missed several pictures lately from the frames that hang by his door, and doesn't approve of the new plan.

The Bible contains 3,566,489 letters, 810,697 words, 31,173 verses, 1189 chapters, and 66 books. The word "and" occurs 46,227 times; "Lord," 1815; and "reverend" only once, that in the 111th Psalm. The 21st verse of the 7th chapter of Ezra contains the alphabet. The 19th chapter of the 2nd Book of Kings, and the 37th chapter of Isaiah, are alike. The first man recorded as buried in a coffin, was Joseph, 50th chapter of Genesis, and 26th verse. Nowhere but in the 1st chapter 2nd Timothy is the name "grandmother" mentioned. There is no name or word of more than six syllables in the Bible.

A Curious Statistical Fact.—There are in France five millions six hundred and seventy-one thousand smokers of tobacco. The consumption of each smoker is annually, upon an average, nine pounds and a half, English weight, which, at one dollar a pound, amounts to $53,874,500. This large sum is exclusive of the cost of the snuff and chewing-tobacco, the retail sale of which, as well as of the smoking tobacco, constitutes a monopoly and belongs to the French government. Of every fifteen smokers, it is computed that eight smoke the pipe, five cigars, and two cigarettes. The whole annual consumption of cigarettes for France is estimated at 294 thousand millions, or 805 millions every day, 33 millions every hour, 559,000 every minute, and 9,323 every second. Finally, all these cigarettes, being placed end to end, would extend the length of 2,057,930 kilometres, that is to say, 514 times the circumference of our globe.—Louis A. Bertrand.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*TUESDAY, OCTOBER* 20, 1874.


## SABBATH SCHOOLS.

One of the most laudable measures adopted by the Priesthood in the Valleys of the Mountains, during the past few years, for the welfare of the young in Zion, was the establishment of Sabbath schools in the several settlements, so that to-day there are thousands of the children of the Latter-day Saints who meet in this capacity, and are being taught by the Elders and sisters in the principles of the Gospel in their youthful days, following the precept, "train up a child in the way he should go, and when he is old he will not depart from it." In regard to the studies, they of course are varied according to the ages and capacities of the pupils; the main object being to ingraft in the minds and hearts of the young an abiding love for, and faith in, the revelations of God and the great Work of these last days. For this purpose the Bible, the Book of Mormon, the Juvenile Instructor, the Catechism, and others of the Church works are presented, read, and the subjects therein contained studied, sought after, and explained to the satisfaction and enlightenment of the young and tender minds; music and singing is also a prominent feature and much encouraged. In this cause many of the Elders and sisters devote the necessary time and attention to make the Sabbath school a place desirable to attend, and of interest, joy and pleasure to the young, as the result of their labors fully testify.

We do not think of any one thing, that should be of more interest to the Latter-day Saints, as parents—or of any missionary labor in these lands or elsewhere more desirable or more honorable, than the proper training or education of the *rising* generation, and bringing them up "in the nurture and admonition of the Lord." Hence we would urge the propriety of establishing in each Branch of the Church, as far as practicable, a Sabbath school, so that therein the children of the Saints may be taught in their youthful days the principles of our high and holy religion, that their minds may not be contaminated with the sectarian principles and doctrines as taught in the Sabbath schools now extant in the land, and to which, in the absence of our own schools, they may have a desire to attend; and as has been the case in many instances, when the faith of their parents has been made known, these children have been held in derision and made the subjects for remarks not suitable to the youthful mind, and calculated to weaken their faith in the principles of the Gospel as believed by their parents. We have heard of parents who have been in the Church for years, and have suffered their children to attend these

sectarian schools, and they themselves neglected to even instruct them in the first principles of the Gospel as they understood it; so that when their children have grown to manhood and womanhood, they knew nothing of the Gospel or its privileges, and in some cases, having become prejudiced, are unwilling to accept the faith of their parents, and hence may become eternally lost to them.

In conducting these schools, even though the numbers may be small at the commencement, let those whose duty it shall be to act as teachers, seek to create an interest in your classes—select suitable and proper books, be *punctual* in attendance, and so qualify yourselves that whatever teaching or subjects you may advance, they will be such as to not leave an improper impression and have to be unlearned. By this means, in after years, these little ones of to-day will bless and revere the memory of those who instilled into their pure and tender minds the ways of righteousness and truth, which will amply compensate for all the time spent in such a good and noble calling.

And to parents we would say, use your energies to have your children ready at the appointed hour for school, when they shall be established; and do not neglect home or fireside instruction, for how much more satisfaction it will be to save them with yourselves, than to permit them to go astray.

L. J. N.

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DEPARTURE OF THE 6TH COMPANY.—At 1 o'clock p.m. on Wednesday, October 14th, the sixth and last company of this season's emigration took their departure on board the Guion steamship *Wyoming*, Captain Beddoe, from Liverpool for New York. There were 98 adults, 53 children, and 4 returning Elders, numbering 155 souls.

Elder Wm. N. Fife, who was appointed to take charge of the company, has labored since his arrival from Utah on the 12th of November, 1873, in the Glasgow Conference, a portion of the time as President, and having been released, returns home.

Elder James Bywater, from his arrival November 12, 1873, has labored as President of the Leeds Conference, and returns home on account of failing health.

Elder Volney King, during his sojourn in this country from November 12, 1873, has labored in the Durham and Newcastle, and Leeds Conferences, and is released to return home on account of ill health.

Elder A. B. Taylor, who arrived at Liverpool May 26, 1873, has labored in the Nottingham, Leeds, and Bedfordshire Conferences, and having been released, returns home with this company.

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DEPARTURE.—Sister Hannah Beazer, who arrived at this port August 30th, from Utah, sailed on the steamship *Wyoming*, Oct. 14th, on her return home, having had an agreeable visit with her relatives and friends.

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APPOINTMENT.—Elder Edward Hanham, having been called on a mission by the First Presidency of the Church in Zion, to assist in the Editorial Department of the MILLENIAL STAR, to visit among the Saints, travel and preach the Gospel in the British Isles; he will forthwith prosecute, by the help of the Lord, his holy calling, paying a special visit to Birmingham and Bristol Con-

ferences, and the region of Southampton belonging to the London Conference, his former field of missionary labors. We bid him God speed.

STATISTICAL EMIGRATION REPORT FOR 1874.—At the close of the present season's emigration, we take pleasure in presenting the following statistical report of the number of Saints emigrated during the year 1874, all of whom sailed from Liverpool by the Guion line of steamships for New York, viz.:—

| Steamship | Captain | Sailed | Adults | Children | Returning Elders | Total | In charge of |
|---|---|---|---|---|---|---|---|
| Nevada ..... | Price | May 6th | 120 | 31 | 4 | 155 | L. J. Herrick. |
| " | " | June 10th | 166 | 69 | 8 | 243 | Jos. Birch. |
| Idaho ..... | Forsyth | June 24th | 486 | 312 | 8 | 806 | S. P. Carstensen. |
| Minnesota... | Guard | July 8th | 36 | 44 | 1 | 81 | John Keller. |
| Wyoming ... | Beddoe | Sept. 2nd | 358 | 191 | 9 | 558 | John C. Graham. |
| " | " | Oct. 14th | 95 | 53 | 4 | 152 | W. N. Fife. |
| | | | 11 | | | 11 | Scattering. |
| Total ..... | | | 1252 | 720 | 34 | 2006 | |

Twenty-six Elders have arrived at Liverpool from Utah, on Missions, during the year.

It is very gratifying to us to state that the kind and agreeable arrangements as made by Mr. Ramsden, General Passenger Agent and Manager, also the courtesy and gentlemanly good feelings extended by Captains Price, Forsyth, Guard and Beddoe, together with all the officers of the steamships, have been in every respect satisfactory.

In bringing our Emigration labors to a close for the present year we feel truly grateful to our Heavenly Father for the success that has crowned the efforts of His servants in this particular Branch of our Mission. We can truly say that we have been greatly blessed, the providence of God has been strikingly visible in the preservation of his people, both by sea and by land. We have not been afflicted with disease, accidents or offences. Not one death or accident has occurred on the sea, and but few deaths on the railroad. The good order pervading our emigration has become proverbial. The manly and generous kindness of our Elders, in charge of the respective companies is a theme of praise and admiration.

CONFERENCE NOTICE.—A Semi-annual Conference of the London District will be held on Sunday, November 8th, 1874, at Horn's Assembly Rooms, Kennington, London. President Smith and other Elders from Utah will be in attendance.

## CORRESPONDENCE.

AT SEA.

Queenstown, S. S. "*Wyoming*,"
October 15th, 1874.

Prest. Joseph F. Smith.

Dear Brother,—It will be interesting to you and the Saints to learn how matters are on board. Immediately after you and the brethren left us yesterday, we organized in two wards, placing Elders Peter Oldroyd over the first ward and Daniel Murphy over the second, with Elders Bywater and King as my Counselors; all on board sustaining the nominations. General instructions were given in relation to the order to be observed; the brethren and sisters all feeling well,—thanking our Father in Heaven that they are on their way to the home of the Saints. The channel

has been pretty rough up to the present, which has caused quite a number to turn sea sick; yet, our faith is, we will have a pleasant voyage. I must say the officers on board are doing all they can for the comfort of the people, which is a credit to the line to whom they belong. The Saints on board wish to be remembered to you and the brethren at the Office. On our arrival at New York, you will receive more. Praying for the success of our Father's Kingdom and His good spirit to continue with you, we remain your brethren in the Gospel,—

WILLIAM N. FIFE,
JAMES BYWATER,
VOLNEY KING.

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## AMERICA.

Salt Lake City, U. T.,
September 26th, 1874.

Prest. Joseph F. Smith.

Dear Brother,—I am pleased to inform you that, by the blessing of the Almighty, the company which left Liverpool on the 2nd inst., per steamship *Wyoming*, arrived here on the morning of Wednesday, the 23rd inst., having made the journey in exactly three week's time.

We wrote to you at New York and informed you of our arrival at that point, and gave you an account of the incidents of the voyage. Almost the same degree of prosperity attended us on the journey by land. Our number, I regret to say, however, had been lessened, when we arrived at Ogden, by the death of two infant children. The first of these occurred on the 16th inst., at Harrisburg, Penn., being the son of Frederick Hoben Hanson, late of Lolland, Denmark, aged one year and six months. The other death was that of Frederick, son of Wilhelm and Sophia Daniels, late of Lyckstor, Jolland, aged one year and eleven months, and occurred on the 22nd inst., at Fort Rawlings, Wyoming Territory. The first-named child was buried at Harrisburg, and the latter at Ogden.

We find, on reaching this city that some few articles of luggage are missing. I have written to brother Staines in regard to the missing articles, as I think it likely that they may be found somewhere about Castle Garden. There is a vast amount of labor involved in the transfer of baggage from one place to another. During the twenty four hours that we were in and about New York, before we had started by the cars, we had moved the whole of the baggage as often as four times. We tried, however, to prevent any losses, but it appears that, in the hurry and bustle of transferring both people and baggage, we have left, on the way somewhere, some few things, which I hope and trust may, in a few weeks at least, be recovered and restored to their owners. The baggage was closely watched and guarded when circumstances required it. On our arrival at Ogden, it was discovered that a great many, who wished to continue their journey to Salt Lake City and places intermediate and further south, had no means to do so. This was especially the case with the Scandinavian Saints, who seemed to think (and the Elders had the same idea) that their first fare covered all expenses of railroad traveling to Salt Lake City. The emigrant fare from Ogden to Salt Lake City is only $1.25, but out of about 200 Scandinavian Saints in the company there were not more than 20 who were able to pay it. They had spent the little money they might have had when they arrived at New York, thinking, as it was afterwards proven, that they would be taken to Salt Lake City without further charge. This idea seemed to have been got in Scandinavia, for the returning missionaries, who had labored in that mission, were under the same impression and said such was the prevailing idea among the Elders and Saints there. Now, to the best of my recollection, the opposite of this has been published in the editorial columns of the STAR. To prevent any misunderstanding in the future, I would respectfully suggest that the attention of the Saints should be called to the fact, that, should they wish to proceed north, or south—from Ogden say to Salt Lake City—they will be required to pay the extra fare.

The extra baggage was comparatively light, it being only 1400 lbs.

So far as I know, everything has passed off smoothly. The people who composed the September 2nd company are all now distributed among their

friends, and otherwise provided for. About two hundred of them stayed, on the way, in Weber County. Brother Lindelof, whose home is in Plain City, left us at Ogden; also brother Winge, whose home is in Cache Valley. Bro. Heyborne left here yesterday for his home in Cedar City, and brother A. Neilson for Sanpete County. These brethren, with brother Sansom, labored diligently in attending to the wants of the people, looking after the baggage and assisting in accomplishing the safe and speedy transit of the company to Utah.

Ever praying for the continued prosperity of the European Mission and all other vineyards of the Gospel, and with warm regards to yourself and associates, I remain yours affectionately in the Everlasting Covenant,

JOHN C. GRAHAM.

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## ENGLAND.

Liverpool, Oct. 15th, 1874.

Prest. J. F. Smith.

Dear Brother,—In accordance with an established custom since the organization of the European Mission, I deem it my duty to forward you a report of the Liverpool Conference: a still weightier reason however prompts me to do so at this time, for I know the personal interest you feel and continually manifest in everything relating to the various Conferences of this mission. My personal experience also justifies me in saying that not only Conferences and Branches interest you, but even individuals come under your solicitude and kind consideration. I have been laboring nearly four months in this Conference, brother Leigh, my predecessor, having left for Utah, before my arrival and appointment to this field of labor. I found it somewhat difficult in visiting the Saints to find their whereabouts and introduce myself; however, by the aid of an old register I succeeded tolerably well in finding the Presidents of the various Branches, and am happy to say was very well received by them and the Saints. Early in July, Elder Wm. B. Barton was appointed to labor in the Conference, with me. We found some difficulties in the Branches which we have endeavored to remove, and are confident that in a short time matters will move along smoothly; so far we have adopted for our motto, be "merciful;" we have endeavored to arouse the Saints to a realising sense of their duties, and have especially dwelt upon the obligations they are under by reason of their covenants; also called their attention to a better observance of family prayer, attendance to meeting, the training of the rising generation, Tithing and sustaining the mission financially.

We feel encouraged in the prospects for the future. Even now we can see a decided improvement in many respects. In looking over the financial account for the last three months we find a steady increase every month; and in two Branches, we find an increase of more than fifty per cent. for the last month, over the month's preceding. There has been little done in individual emigration deposits, but our last month's report shows a little improvement. There has been several baptisms during the quarter, but they do not represent numerically the number emigrated. We only wish we could have made a more favorable statistical report. In this connection we are pleased to report the return of a man to the Church, after twenty year's separation. We feel now that matters generally are being straightend up, to make a greater effort, and turn our attention more fully to the dissemination of the principles of the Gospel to the world, and by way of making a beginning we have arranged for a DISTRICT MEETING to be held at Over Darwen, in the Temperance Hall, Bridge Street, October 25, 1874, and have invited the Saints and those who desire to attend. We have visited the whole of the Conference excepting the Isle of Man. The circuit around the Conference in Lancashire, Cheshire, and North Wales, is nearly 350 miles; this includes Barrow in Furness, which is 84 miles from Liverpool. Thirty persons have emigrated from this Conference since last June, some by their own means, others have been assisted by the P. E. Fund. We have in the Conference some very old members of the Church—some are the fruits of the labors of President B. Young, Heber C. Kimball, Willard Richards and Orson Hyde; they tell

with pleasure the success that attended the labors of these brethren in the early days of the mission in this part of the vineyard. We have been well received by the Saints in the Conference, for which we feel truly thankful.

Praying for the success and rolling on of the cause of truth in this part of the mission, accept of our kind regards for your welfare.

We remain, your brethren in the Gospel Covenant,—

BEDSON EARDLEY,
WM. B. BARTON.

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## QUAKERISM.

Quakerism is now, to all appearances, breaking up; and the process of decomposition is visible, along with much of the original character, in the description of a Quakers' meeting given by Dr. Davies. Passing the porch of the meeting-house in St. Martin,s lane, he found himself in a little, old-fashioned, painfully clean quadrangle, were two or three sober-looking gentlemen, with standup collars and broad-brimmed hats, were engaged in conversation; and, on inquiring whether there was accommodation for strangers, was quietly but courteously handed to a seat. The building was very plain, very neat, and painted drab from ceiling to basement. Raised seats, for officials or ministers of some sort, were the first sign of the transition which met the visitor's eye. Dr. Davies was puzzled what to do with his hat, the Quakers sitting with theirs on, and still more puzzled by the sight of Quaker boys, whose existence he had never realized; he wondered how they would get through two hours of silence. When the congregation came in, the decadence of Quakerism was ominously betrayed by the demeanour and attire of the ladies. Silks rustled up the narrow aisle, but they were not of the pretty silver-grey hue that Quakeresses are supposed to wear; and the bonnets were as killing, and had as many flowers in them, as would be seen in a west-end church. A few only were prim-shaped and sober-coloured. Upon the ungloved hand of a youthful Quaker matron shone more jewelled circlets than the wedding-ring and keeper. On the raised seats sat some six or seven people of both sexes, facing the congregation, whom Dr. Davies took to be officiating ministers, the exact centre being occupied by a gentleman and lady in full Quaker attire. Generally, the men were no more Quaker-like than the women, many having long beards, and some few quite a rakish-looking moustache. The only sign of the commencement of the service was the removal of hats. Then there was silence for an hour, unbroken save by the voices outside the building, and the far-off chime of Big Ben striking the quarters. There was no fidgeting even on the part of the boys, and less coughing than there would have been in any other congregation. One by one covered their faces with their hands and engaged in silent prayer, still retaining their sitting posture. The visitor confesses that he had dropped asleep, when he was roused by the slow and measured accents of the lady on the raised seat. The Spirit had moved her, and she delivered a brief practical address on the necessity of personal holiness. The preacher was arrayed in pale Quaker costume, and from beneath her grey bonnet peered a face such as might be seen under the wimple of a Lady Abbess, or in a picture of the Mater Dolorosa,—a wan, ascetic countenance. Then there was silence for a quarter of an hour, and then the clerically dressed gentleman took up his parable. He was a well-built and tolerably rubicund, country-parson kind of individual, one from whom might have been expected a *basso profondo* voice, whereas he spoke in the shrillest falsetto, preaching about twenty minutes, and in a more doctrinal strain than the lady. He spoke strongly against the possibility of ordinances, such as "bread eating, wine drinking, or water sprinkling," bringing Christ nearer to the soul than His own presence, which had been promised wherever two or three should

be gathered together in His name. Again there was silence for a quarter of an hour, and suddenly, at the stroke of one, hats were put on and a general shaking of hands commenced, with animated conversation, and every appearance of relief from a conscious restraint. Dr. Davies, remembering school days, almost expected the boys to start up with a war-whoop, but they were not more demonstrative than their papas. Such is the worship of Quakerism in its declining hour.—*Canadian Monthly.*

## UTAH NEWS.

From the *Deseret News*:—

SHOONSBURG.—We learn, by letter, from E. W. Stevens, of Shoonsburg, Kane County, that the crops belonging to the United Order, there look well and the brethren have commenced cutting corn.

FIREMEN'S EXCURSION.—On the arrival of the members of the Fire Brigade at Provo, on Wednesday morning, Sept. 23, they were met at the station by a committee of reception, accompanied by a brass band, and conducted to the large room in the basement of the meeting house, which was assigned them for their headquarters during their stay. They spent the day visiting the woolen factory and other places of note, and in the evening they paraded in torch-light procession, after which they attended a ball at Timpanogas Hall, where they stayed till one o'clock. The party were most hospitably entertained by the people of Provo. They returned to the city yesterday forenoon, highly gratified with their trip.

WORKINGMEN'S CO OPERATIVE ASSOCIATION.—The Workingmen's Co-operative Association has been doing business about six months, and has just taken its first semi-annual account of stock. The Secretary's statement shows that the shareholders have reason to be satisfied with the economy and good judgment of the managers, that has enabled them to realize, on small profits, a good interest on their investments, during such dull times. A few shares of stock in this association are evidently "handy things to have in the house." We are highly gratified at being able to record its present success, as it proves that home manufacture in the boot and shoe line, at least, is receiving the support of the people, who are fast awakening to the fact that it is a foolish waste of money to buy imported boots and shoes with split leather uppers and paper bottoms.

NEWS FROM SOUTH.—We learn by telegram that the directors of the Windsor Castle Stock Company had a meeting lately and declared a dividend of 37 per cent. for the past 18 months, on $14,000 active capital, 49 per cent. being the actual gains. The company have 1,400 head of stock on the ranche, over 100 of which are last spring's calves. Considerable cheese is being manufactured. The results of the enterprise are excellent, considering that the expenses have been, thus far, exceedingly heavy. A new sawmill has lately been started at Trumbull. It cut 551 feet of lumber in 20 minutes, and is in perfect running order. A good deal of the timber at Trumbull turns out to be knotty and hollow, probably the result of former fires. The water with which this steam-mill and another one in the same locality is run has to be hauled, and a four-horse team is engaged in that work constantly. The fruit crop is so abundant in the south this season that the people are scarcely able to take care of it in some places.

MOVEMENT AMONG THE INDIANS.—We learn from Indian interpreter Mr. D. B. Huntington, that there is a great religious movement among the Indians in the surrounding country, north, west and south. Many of them state that heavenly personages have appeared to them and told them to go to the "Mormons" and get baptized, the consequence of which is that nearly twelve hundred in all have been baptized since the beginning of last May. Among those

who have been baptized there appears to be an increasing disposition to lead a peaceable life and to engage in industrial pursuits. Instances have also occurred of the sick among them being taken to the Elders of the Church to have administered to them the healing ordinance, and of their being instantly healed. The Lord in his revelations has spoken concerning the conspicuous part the Indians are to play in the great latter-day drama of life, and the prophetic predictions cannot fail. These indications, with others equally potent, are as plain as the "fig tree putting forth its leaves," manifesting the near approach of Summer. They portend events of overwhelming interest in the not far distant future.

From the *Salt Lake Herald:*—

MAMMOTH SQUASH.—Yesterday a large squash at Mr. Smith's flower and seed store attracted considerable attention. It measured six feet in circumference and weighed 200 pounds. It was grown in the western part of the city.

SANPETE COKE.—We are pleased to learn the Sanpete coke enterprise has not fallen through, but is being vigorously prosecuted. The company have expended a large sum of money in putting up ovens, and will commence regular shipments of coke about the first of October. They have contracted to furnish three carloads a week to the Germania works. The sample which was brought up last summer was tested at these works and proved to be equal to the Pennsylvania coke. There is one advantage which the Sanpete coke possesses over the imported article—it can be delivered at the smelters at several dollars less per ton. We will be glad when Utah smelters are using Utah coke.

THE TOOELE CONTEST.—Sept. 25.—The investigation into the recent election frauds in this county commenced in earnest to-day, in the contest case of Richard Warburton *vs.* Enoch F. Martin, for the recordership. The contest is being made before the county court, according to the provisions of the Territorial statutes. In these days of peculiar legal decisions and wonderfully illegal rulings, it is impossible to predict which of the parties the court will decide is entitled to the office, but everything indicates that the liberal candidate, Martin, will be ousted and Warburton reinstated, as a large majority of the legal votes of the county were cast for him. The investigation has unearthed some of the most barefaced frauds ever perpetrated at an election. The "liberals" were determined to out-count the people at the polls, and they did it, totally disregarding statutory qualifications of voters, and admitting anyone's ballot, providing it was cast for the "liberal" candidates. At Dry cañon and Ophir precincts especially was illegal voting carried on to an alarming extent. In the court to-day, it was clearly proven that 981 illegal votes were cast for Martin.

From the *Ogden Junction:*—

News from Bear Lake says that a full crop has for the first time crowned the labors of the hardy pioneers in the valley of the beautiful lake. Good crops of some kinds have been raised before, but this year all kinds of small grain have been produced in abundance and the wheat is the best in the Territory, being full, clean and heavy. Stock is doing finely and beef is fat and fine. This lovely valley is in a better condition and its prospects are brighter than ever since its first settlement. We congratulate the Bear Lakers.

Utah County *Times*, Sept. 22—

This afternoon his honor, Judge Emerson, delivered his charge to the grand jury, a synopsis of which we are unable to give to our readers to-day on account of the lateness of the hour. The charge was brief and pointed, and, as is usual with Judge Emerson, he did not exhibit any partisan feeling, but confined himself to law and duty. We shall have more to say on this subject.

We have received from the Clerk of the First District Court, C. W. Emerson, Esq., a very neat 24 page pamphlet, printed at the District Court printing office, in this city, which is neatly bound in paper covers, and altogether presents a very creditable appearance. We understand that these calendars are